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BOOK REVIEWS

Adolescence : Its Psychology and its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion, and Education. By G. STANLEY HALL, PH.D., LL.D., President of Clark University, and Professor of Psychology and Pedagogy. New York : D. Appleton and Company, 1904. 2 vols. xxi, 589 ; vi, 784 pp. Indexes of Subjects and Names. (Price, \$7.50.)

This is the *opus magnum* of a distinguished psychologist, the leader in the "child study" movement in America, a man of science, who will be remembered as a man of genius. The basal conception of the work is that the mind and the soul of man have had an ontogenetic and a phylogenetic origin and development as surely evolutionary as has been that of the body. The mind and soul, too, are still plastic, and though we can see the end of some of the organs and functions of the body, hardly the beginnings of many of a psychic order are yet to be discerned. With justice the author may claim to set forth a Darwinism,—one of his own students might be permitted to say a *Hallism*,—of the mind, destined to relieve psychology alike from "academic isolation" and from "dishonorable captivity to epistemology." The wide range of the author's survey of his subject may be seen from the titles of his chapters : Growth in height and weight ; growth of parts and organs during adolescence ; growth of motor power and function ; diseases of body and mind ; juvenile faults, immoralities and crimes ; sexual development : its dangers and hygiene in boys ; periodicity ; adolescence in literature, biography and history ; changes in the senses and the voice ; evolution and the feelings and instincts characteristic of a normal adolescence ; adolescent love ; adolescent feelings toward nature and a new education in science ; savage pubic initiations, classical ideals and customs, and church confirmation ; the adolescent psychology of conversion ; social instincts and institutions ; intellectual development and education ; adolescent girls and their education ; ethnic psychology and pedagogy, or adolescent races and their treatment. Much of the material here accumulated, boiled down and sugared off will be of interest to the anthropologist *von Fach*, although not all the conclusions arrived at will be as valid for him as for the psychologist of the newer order, though he may well rejoice at some of the blows dealt out to the metaphysician and the pseudo-philosopher. To all

real students of man and of the mind of man these volumes must be most suggestive and stimulating. The epigrammatism of the author reveals itself throughout in innumerable brief and pithy statements, alike of his own position and ideas and those of others. A few may be cited here : We must go to school to the folk-soul. The child and the race are each keys to the other. The adolescent stage is the bud of promise for the race. Puberty is not unlike a new birth. The non-volitional movements of earliest infancy and the later childhood are the "bad lands" of the state of man-soul. Play is the purest expression of motor heredity. Alas for the young people who are not different with the other sex than with their own ! Men grow old because they stop playing. Puberty is the birthday of imagination. Youth is the age of folly. Crime is cryptogamous. The intoxication habit is polygenetic. There is a kind of reciprocity between life and death. The very definition of precocity involves inversion. Each woman is a more adequate representative of her sex than a man is of his. Ephebic literature should be recognized as a class by itself. Ultra-idealism I hold to be pathological. Psychic is even more upsetting than biological evolution. Soul is life. Our souls are phyletic long before and far more than they are individual. Early adolescence is the infancy of man's higher nature. Psychic adolescence is heralded by all-sided mobilization. Man early became the wanderer and the exterminator *par excellence*. Adolescence is the great revealer of the past of the race. Modesty is at root mode, and woman is its priestess. Reproduction is always sacrificial. Man learns to live by dying and his life is at best a masterly retreat. Religion and love rise and degenerate together. Knowledge at its best is a form of love. Fear, or anticipatory pain, is probably the great educator in both the animal and the human world. Too much adult invasion makes boys artificial. Youth is in the ethical far more than in the spiritual stage. Youth is not only the revealer of the past but of the future. Overaccuracy is atrophy. The baby Latin in the average high school class is a kind of a sanctified relic, the ghost of a ghost. In modern pedagogy there is an increased tyranny of things. The very isolation of student life weakens the sense of reality. Nothing so reënforces optimism as evolution. Man is best adapted to the present; woman is more rooted in the past and the future. To be a true woman means to be yet more mother than wife. The bachelor woman is the very apotheosis of selfishness. The heart and soul of growing childhood is the criterion by which we judge the larger heart and soul of mature womanhood. Our opinion of Indians is too analogous to that of Calvinists concerning the depravity of infants. Conquest will not vivify Asia.

What a few overgrown nations call civilization seems likely to be forced upon the entire world. Race hygiene is yet to be developed. Cross-fertilization seems to be the law of human races. Is there any barbarism that equals that caused by premature and forced civilization, or any fallacy greater than that those are not cultured who can not do or do not know or revere what we do? Does might so make right that the worst in the victor is better than the best in the victim?

The attractive and masterly way in which the rich literature of the subject is treated, the wealth of conclusion and inference, the remarkable skill with which the parallelism between the individual and the race is maintained and interpreted, the inherent optimism that makes light the darkest corners of the man and woman and of men and women, the sympathetic grasp of childhood and savagery, etc., stamp this work unique in the annals of psychology. It is to be hoped that the author will find time and occasion to issue a primer edition, so that the great truths and wise words contained therein may come more within the reach of those beyond whom an expensive book must always lie.

Indexes of names and subjects complete these well-printed volumes. Some misprints, due more to the publisher than to the author, will doubtless be corrected in a future edition.

While the reviewer finds himself in general accord with most of the positions taken, there are several points on which he fails to agree with the author. One of these is the overestimation of the "fighting instinct." The statement on page 217, vol. I, for example, seems harsh in consideration of the fact that Darwin practically confesses that he was a "milk sop." The virtue in fighting is, probably, like that of classical education, a thing of the age and not of the race. Another point is that the author is apparently not so willing to allow full liberty to woman as he is to man,—absolutely liberal he is in all other respects. In the opinion of the reviewer, evolution limits woman no more than man *per se*, and the restrictions *per virum* are artificial.

ALEXANDER F. CHAMBERLAIN.

The Navajo and His Blanket. By U. S. HOLLISTER. Denver, Colo. [1903.] Roy. 8°, 144 pp., 10 colored plates, 25 figures and plates.

From a mechanical point of view this book is handsomely made. Barring a veritable nightmare (figure 8) bearing the title "Navajos Worshipping the Elements," together with figures 6 and 10, which do not depict what they pretend, the illustrations are in the main admirable, the ten colored plates of Navaho blankets being worthy of high praise. But